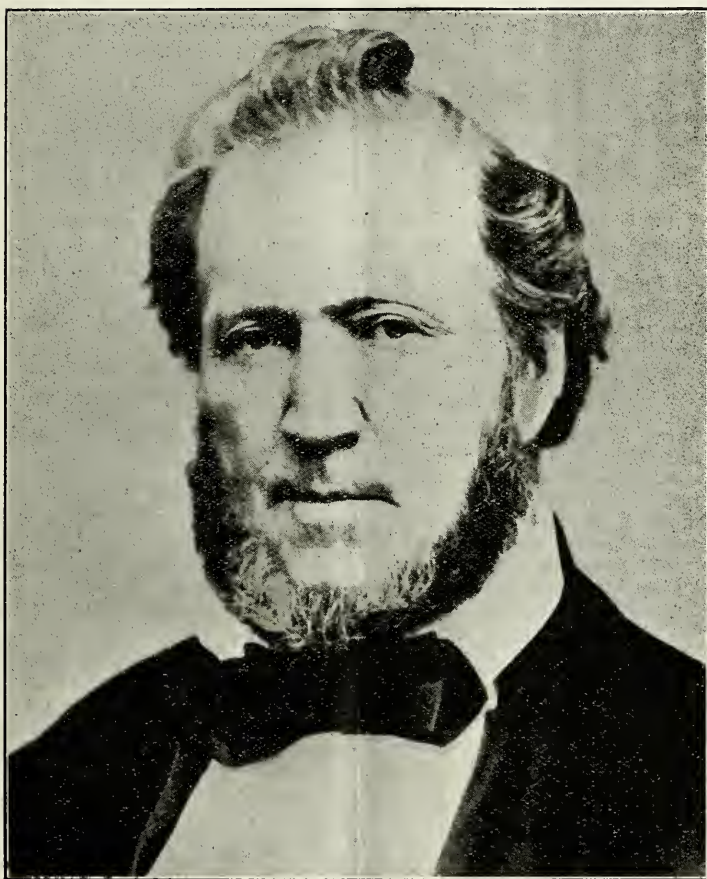


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



President Brigham Young

To Him Leisure Time Was Improvement Time

(See article page 518)

THE COMING OF A BRIGHTER DAY

By ELDER CHARLES A. CALLIS

OF THE COUNCIL OF TWELVE

THE times are out of joint. The forces of evil are stirring up agencies which, if left to go unchecked, will destroy civilization and the hopes of humanity. But despite all the troubles that are in the earth, the world is moving toward a glorious ideal, for the Latter-day Saints believe "that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory." God is displaying "His rainbow fair against the swarthy clouds."

Charles A. Callis

THE life of Elder Charles A. Callis, author of this beautiful discourse, is a story of the rise of a poverty-plagued Irish boy who toiled in the mines for 15 years to one of the high positions in the Church.

Born in Dublin, Ireland, May 4, 1865, he spent a good part of his youth supporting his widowed mother. He was baptized at the age of eight years in Liverpool and two years later emigrated to America with his mother, brother and two sisters. He returned to Britain as a missionary in 1893, serving as president of Irish district.

He then became a leading law-maker in his community and later served as president of the Southern States mission for 25 years.

The glorious second coming of Jesus Christ has been foretold since Adam went out of the Garden of Eden. This bright luminary is eternally shining in the heavens; it is sustaining world-weary hearts. By the vision of faith true followers of the Redeemer behold God watching over His own. "Behind a frowning providence He hides a smiling face."

Colonel Lawrence of Arabian fame tells of an Arab sheik who, after hearing the western scholar recount the wonders revealed by the telescope, said, "Yon foreigners see millions of stars and nothing beyond. We Arabs see only a few stars—and God." Better a little learning with God than much learning without Him. To be learned is good, the Book of Mormon admonishes us, if we obey the counsels of God.

The second advent of the Saviour is part of the plan of salvation by which men may become the sons of God. The Church of Jesus Christ of Latter-day Saints was established and dedicated by the power of God for the sublime mission of preaching the everlasting Gospel to prepare the world for the glorious second coming of the Son of God in judgment.

Conditions in the world today resemble a huge seething cauldron. The perplexities and distress of nations are causing men's hearts to fail them for fear. I believe with all my heart that there is much work to be done in the world before the coming of the Lord. Using the marvellous discoveries of science, such as the radio and improved and faster means of travel, the Lord will grant to all His children the opportunity of hearing the Gospel, for He wills that none of His children shall perish in ignorance

of the plan of life and salvation. And He will give the world a season of peace and rest in order that the Gospel shall be universally proclaimed.

The world is an armed camp. It seems to be the time when rulers desire to go forth to war. Their words, as the Bible says, "are as smooth as butter" but deep down in their hearts there is war. Only the grace of God can save the world from a cataclysm that threatens to destroy civilization and bring despair to humanity. God grant that the statesmen in the nations who are pleading and working for peace shall have the power of God to be with them so that by their labours distress, agitation, disrespect for law and desire for war shall fade out of the minds of men.

The Latter-day Saints should always be first and foremost in promoting peace, not only in the hearts of their neighbours but also in their own hearts. The peace and good will we have for all men will go out of our communities and be a mighty factor in inclining warlike men to the paths of peace.

TWO great and awful events are foreshadowed in St. Matthew, chapter 24, and also in St. Luke, chapter 21, namely, the destruction of Jerusalem and the end of the world, which is the destruction of the wicked. Jesus wept over the people who perished in the flood, as He wept over Jerusalem, for He loves mercy more than judgment. The events which preceded the destruction of Jerusalem came with terrible suddenness.

The prophecies in the chapters cited came by the will of God. The Saviour said to the people of His day: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" There are many who say that the Lord delays His coming. A certain writer, in a skeptical spirit, said that the Apostle Paul was "obsessed" with the idea of the imminence of Christ's second coming, because Paul said to the saints of his day: "Let your moderation," that is, meekness and a forgiving spirit, "be known before all men: the Lord is at hand." The skeptic ridicules this prophetic declaration and derisively says that nearly two thousand years have elapsed and the Lord is not yet at hand. But this fateful prophecy was fulfilled to the very letter, for ten years later the Lord was at hand to execute judgment on the Jewish nation. The sufferings of the Jews as detailed by Josephus, an eye witness, are certainly without parallel in human history. One million Jews perished in the siege of Jerusalem; uncounted multitudes were destroyed in other cities. It was a day of the Lord to that unfortunate people. The Jewish nation was destroyed.

A day of the Lord is a period fixed by Him to execute judgment upon the nations of the earth. There have been many such days. Such days are a foretaste of the coming great and dreadful day of the Lord. Before the destruction of Babylon, Isaiah prophesied to the people of that wicked city: "Howl ye: for the day of the Lord is at hand." Babylon's pride was humbled in utter desolation. It was a day of the Lord unto that corrupt city; His judgments were executed upon her. When the Saviour was crucified the Western Hemisphere was visited by terrible tempests, thunder, earthquakes, whirlwinds and fire,

resulting in a great and terrible destruction. This awful disaster killed many people. The survivors in one place cried: "Oh, that we had repented before this great and terrible day." It was a day of the Lord unto the Nephite people.

The Civil war was a day of the Lord; so also was the World war and the epidemic of influenza. This world-wide depression is a day of the Lord, but no one of these days is that great and dreadful day of the Lord which is to come at the end of the world.

THE great day of the Lord is coming. It is going to be a terrible day. The wicked are going to be destroyed, and when I say the wicked I do not mean everybody outside the Mormon Church. There will be countless millions of people not of this Church spared because they are not ripe in iniquity and to them we will preach the everlasting Gospel and bring them unto Christ. When Jesus Christ comes there is going to be a glorious resurrection of the dead. The Millennium will be inaugurated and men in every land and every clime shall live in peace.

A dying soldier once said: "War seems an awful thing. I suppose it isn't half so much a crime as it is a penalty for the crimes that bring it on."

Why will not the people of the world engage in national and international repentance and humiliation? God is not responsible for our calamities. He has pointed out the means of escape. If we will turn our faces towards Him and repent, the troubles in the world would vanish like magic. Let the spirit of the Prince of Peace be firmly fixed in the councils of the nations and observed; then all talk of war will cease, and nations will no longer learn war, for their "swords shall be beaten into plowshares and their spears into pruning hooks."

We ourselves are the creators, in a large measure, of our troubles. Once, so the old story goes, a medical student determined to build a monster out of the cemetery and dissecting rooms. He did so, and the thing assumed life. This horrible monster killed the student's bride and strangled his best friend. Is there a lesson in this for us? This disrespect for law, this encouraging the liquor traffic, this disregard for the Sabbath, indifference to business obligations, neglect of duty to God and country—this monster which I fear we are building out of these grievous ills, will, if not eliminated, strangle the youth of the land and destroy the flower of our manhood. May God help us all to work to sustain law and order and to protect our young men and women.

Fathers and mothers should not live for themselves any longer; they should live for their children. They should express in good deeds, in the making of good laws a desire to have their children protected by every safeguard, and ere long the Millennium, whose sun is already brightening the hills of coming time, will dawn upon us and peace and joy shall be in every heart, and the Redeemer shall reign from the rivers to the ends of the earth.—(Adapted from an address delivered at the 105th annual conference of the Church in the Tabernacle, Salt Lake City, Utah, U.S.A.)

AN EXPERIENCE WITH EVIL POWERS

Elder Relates Incident Revealing Actuality of Satan's Host

By ELDER HORACE L. HULME

A TESTIMONY is built upon personal experiences. But often the experiences of others greatly influence that conviction. I know that there is an unseen world. This knowledge is a reality because I both saw and felt the power of Satan's hosts that inhabit it. In the hope that my experience in the autumn of 1934 may strengthen the testimony of others as it did mine, I relate this incident in all humility and sincerity.

At the time of this occurrence I had been assigned to labour in Newcastle district. President Gaskell A. Romney assigned Elder Preston B. Hoopes and me to labour in South Shields branch, and we began our work, visiting and meeting with the saints and investigators in cottage and open-air meetings.

In the course of a conversation with Brother James R. Cunningham, a member of the branch, at our lodge on Sunday night, August 19, Brother Cunningham ventured his opinion that there was an evil influence in the branch hall that prevented harmonious worship there. Largely out of curiosity, I questioned him further. Intending to dispel his fears, I went so far as to suggest that we investigate at once, though the clock had struck 11 p.m.

He at first declined to go, bearing in mind an admonition not to tempt the powers of evil. Wishing to have the thing settled at once, I persisted and persuaded him to accompany me. I was fully aware of the impropriety of going at that hour; yet something impelled me to do so, and I yielded to the impulse. Elder Hoopes by this time was sound asleep, so the two of us set out without him.

We found nothing amiss at the hall. The rooms were as they had been left earlier in the evening. We felt a bit uneasy but this was not an unusual phenomenon under the circumstances. I suggested that we kneel in prayer, and for a quarter of an hour, in the quiet of that dark room, we prayed. Each in turn, we asked for a definite knowledge concerning the influence in the hall.

Suddenly, it seemed that the Spirit of the Lord entered the room. The feeling cannot be described but was as near heavenly as anything I have ever felt or imagined. Rejoicing in this happy influence, and not wishing to leave it, we prayed continually both vocally and silently for about an hour. Then, feeling quite convinced that the Lord had manifested unto us that all was well, we decided to return home.

Just as we were ready to leave, I turned to Brother Cunningham with the query, "Would you know how to tell an evil spirit if you saw one?"

"Yes. I would ask it to shake hands," he answered. "If it refused, I would know that the spirit was from God. If it offered its hand and I felt it, I would know that it was a resurrected being. If not, I would know that it was an evil spirit."

(Continued on page 525)

MILESTONES IN THE MUTUAL

By Elder M. Neff Smart

ONE of the qualities that made Brigham Young worthy of the title "The Man of the Hour" was his recognition 66 years ago that a need of the hour was well directed use of leisure-time. Today the great governments of the world, in addition to the social organizations within them, are beginning to employ (unknowingly perhaps) the same methods of that great leader in providing supervised leisure time activities for the masses.

A New Chapter

HISTORY is written in the British mission with the announcement by President Joseph J. Cannon of the superintendency of the Mission Young Men's Mutual Improvement Association board for 1935-36.

Including Dr. Ray M. Russell, superintendent, and Brothers John Bleakley and Lewis H. Tarr first and second assistants, respectively, the superintendency is the first to be composed entirely of British saints.

Elder M. Neff Smart, author of this article, will remain executive secretary of the Mission Y.M.M.I.A.

When the Adult departments of the 1400 Young Men's and Young Women's Mutual Improvement Associations of the Church begin their 1935-36 programmes during the week of September 8, they will pursue for a course of study the life story of this great character. They will read how, under divine guidance, he caused these organizations to be established almost three-quarters of a century ago. It is an inspiring story of a man who pioneered the plan of enriching leisure time and of spiritualizing recreation.

When President Young established in 1870 the Retrenchment Society, which is now the Young Women's Mutual Improvement Association, and in 1875 the Young Men's Mutual Improvement Association, he put institutions into operation which have in their brief existence attracted 137,000 members in all parts of the world, and which have provided for that number the opportunity to partici-

participate in enriching leisure moments. He launched a movement which has provided a philosophy of recreation—a philosophy which gives to the fundamental physical and social urges of humanity a genuine spiritual purpose and a place in religion. It makes the objectives of recreation the development of manhood and womanhood, not idle pastime and amusement.

A wholesome and steady growth has marked the development of the Mutual Improvement Associations since their establishment, both in the stakes of Zion and in the missions—a growth which is consistent with the broad and firm spiritual foundations upon which the organizations were built. Today the Young Men's M. I. A. has a membership of 67,000, with approximately 1,050 organizations in the stakes and 350 organizations in the missions. The Young Women's M. I. A. comprises 70,000 members in a similar number of organizations.

The M. I. A. with its effective organization, noble aims, and spiritual background, provide the equipment for the pursuit of

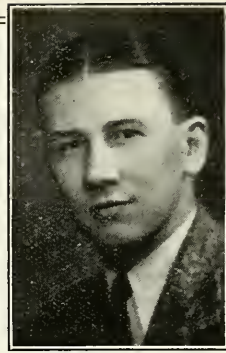
(Continued on page 524)



LEWIS H. TARR
Second Assistant



RAY M. RUSSELL
Superintendent



JOHN BLEAKLEY
First Assistant

GREETINGS TO THE Y. M. M. I. A.

THE new superintendency greet the new and old M. I. A. officers and members for 1935-36, and in humility ask their cooperation in new decisions and deliberations.

It is our sincere desire to be of service in helping to point the way—not dictate—to make all programmes elastic in order to allow for occasional surprise items.

There are so many dictators in the earth today that the very air seems charged with dominance. But in the M. I. A., as in all Church organizations, there is a spirit of "Thy will, not mine be done." We ask officers to continue with this keynote throughout the year. We ask presidents and counsellors to cooperate in all functions, and go forward with the interests of the M. I. A.

We wish for love to prevail. We hope for peaceful deliberation and honest service in the cause of truth. We say with the general M. I. A. board that we welcome frank, chatty communications, and urge that during the coming season you will write frequently. Keep us informed of your activities and give us your ideas so that we may pass them on to others. Remember this is a cooperative quest for richer, fuller and deeper life. Bear in mind that ideas are not a matter of geography. A plan, a discovery or a new approach to a problem is as apt to be born in a hamlet as in a sophisticated city. The city has no monopoly on thinking.

Let us "learn to live more joyously," to think of truth above facts and mutual understanding above learning. Let us stand for cooperation, friendly rivalry and sportsmanship in athletic and other good will and good fellowship competitions.

MISSION Y. M. M. I. A. SUPERINTENDENCY

RAY M. RUSSELL
JOHN BLEAKLEY
LEWIS H. TARR



THURSDAY, AUGUST 15, 1935

EDITORIAL

DIFFERENCES—TOLERANCE

SOME interesting facts were presented in a recent number of *Science*, a weekly journal, relative to individual differences in taste and smell. These were facts of observation obtained by research experiments on different groups, in one case on a company of 250 scientists while the latter were joyously engaged at the dinner table. In this age of inquisitiveness even meal time, it now appears, may not be free from the scrutinizing eye of the researcher, so general is the search into the realms of nature.

The question was: Do things taste and smell alike to different persons? The groups to whom this question was proposed were sympathetic toward the question. Each one was eager to learn the truth of the matter. So each one readily lent himself to the experiments. These will not be detailed here. Suffice it to say different things were tasted, both solids and liquids. Typical of results obtained may we say, in one test (on a group much larger than the dinner group) on the taste of a certain liquid, that of the 6,377 who voted 1,296 said the liquid was tasteless, 5,168 that it was bitter, 346 that it was sour, 134 that it was sweet, 309 that it was salty, while 124 found other tastes. Some of those finding the liquid sour, sweet, salty or bitter were tested and found that they could readily recognize these tastes in test solutions of other substances.

Tests, using a certain peculiar "sugar" mixture made in the laboratory, gave unexpected results. Fifteen per cent found the mixture entirely tasteless, twenty per cent sweet only, ten per cent bitter only, and 55 per cent both sweet and bitter. Of the latter some tasted sweet first and then bitter, while with the others the order of tasting was reversed, bitter and then sweet. The article states that when the tabloids are made to contain different proportions of the ingredients, the percentage of tasters and non-tasters changes as well as the percentage of those who tasted both sweet and bitter.

Besides several other tests on tastes, the results in each case revealing individual differences similar to those indicated, tests were made on detecting odours with results as various and contradictory as those on taste. The *Science* writer remarks that it has been shown that differences in ability to taste and smell "are innate and hereditary." We are all familiar with the fact that certain people are colour blind with respect to certain colours: that is, these colours appear differently to them from how they appear

to people with normal colour vision. It now appears that individual differences in taste and odour perception are far more general than they are in colour perception.

We refer to this matter not only for its intrinsic interest but for its lesson value. Does it not teach a lesson in tolerance? The eleventh article of our faith is a perfect statement of the doctrine of religious tolerance. But tolerance is a virtue not only in the realm of religion but in all other realms of human thought.


People just do not see, feel, and think alike in all things. There are "innate and hereditary differences." The Lord did not make us all alike. And yet He is the Father of us all. And as a child of God every soul is unquestionably entitled to have his honest, conscientious feelings and views respected. If a substance tastes bitter to one and sweet to another, what of it? Should the two be condemned for their differences in taste? Neither may be responsible for what he really tastes. He was born with his perceptive powers. He cannot help how a thing tastes to him.

Of course, everyone believes in tolerance as a principle. All converted members of the Church believe in the law of tithing. All thoughtful citizens readily grant the need of obedience to civil law. But belief alone cannot save. A tree is judged "by its fruits." It is conduct that saves or condemns. "He who reigns within himself and rules passion, desires and fears is more than a king," wrote Milton.

To talk of these things may not be difficult. "I can easier teach twenty what 'twere good to be done than to be one of the twenty to follow mine own teaching" were the words Shakespeare put into the mouth of one of his characters. To be truly tolerant is by no means easy. In fact, tolerance is one of the most difficult to attain of all the virtues. But in this case, as in very many others, the Master gave the key, which is simply expressed in the oft-quoted words, "do unto others as you would have others do unto you." This is the Golden Rule—the simplest and finest formula to govern men in their mutual relations that was ever written. It not only implies tolerance but other virtues also. Hence, to exhibit tolerance is to exhibit a divine quality. To be tolerant is to answer a requirement made of all Latter-day Saints.—JOSEPH F. MERRILL.

AN EXALTED IDEALISM

NO people on earth could hold a more exalted idea of progress than that which is held by the Latter-day Saints. The inspiration of the eternal progression of the soul has always been uppermost in the idealism of this people. In every righteous act, in fervent obedience to every principle and ordinance of the Gospel, they feel that they are laying a foundation here upon the earth of a character that shall grow into a sublime glorification in the eternities to which the righteous are ever advancing.—ELDER NEPHI L. MORRIS.



AUXILIARY GUIDE FOR SEPTEMBER

GENEALOGICAL DEPARTMENT

Second Week in September. Lesson 17. The text of Lessons 16 and 17 are very important to a person seeking genealogy. The lessons should be studied very carefully. If that takes all the time of the class, the laboratory problems may be done outside the class and the results examined next time.

Fourth Week in September. Lesson 18. Bring for each member the "Buck" One Family Group Sheets and One Sealing Sheets—Wives to Husbands.

BRANCH COMMITTEES: September 21, 1823 is the date of the great vision of Moroni in which he tells of the work of Elijah. See that your branch commemorates this event by an appropriate Sunday service.—CONWAY A. ASHTON.

SUNDAY SCHOOL

SACRAMENT GEM FOR SEPTEMBER

MAY we forever think of Thee,
 And of Thy sufferings sore,
 Endured for us on Calvary,
 And praise Thee evermore.

GOSPEL DOCTRINE—LESSON OBJECTIVES

September 1. Objective: To show that the highest form of service is to establish faith in the hearts of others. To do this one must sanctify oneself.

September 8. Objective: To show that the Master was a perfect example of poise; that poise is an essential element in a strong man; that it can be cultivated.

September 15. Objective: To show that the use which one makes of his talents will determine his salvation.

September 22. Objective: To show the brevity and beauty of the Lord's prayer and the manner of His praying.

September 29. For review or to provide for lesson lost on account of Conference or other causes.

GOSPEL MESSAGES—LESSON OBJECTIVES

September 1. Objective: We should not allow our emotions to get the better of our judgment and reason, but should seek the aid of the Holy Spirit as a guide to conduct.

September 8. Objective: To show that one may obtain light from religion upon current problems.

September 15. Objective: To show how word magic can produce action.

September 22. Objective: To put the class in a position to tell what is good from what is bad in propaganda.

September 29. Objective: To show how to apply the various principles of the Gospel to the idea of propaganda.

Teachers, see the *Instructor* for lesson outlines and for correct tests to apply for Lessons 29 and 32.

NEW TESTAMENT—LESSON OBJECTIVES

September 1. Objective: To teach that Jesus shows us the way to eternal life, and that we may know the truth of the Gospel by doing the will of God.

September 8. Objective: To teach that 12 apostles as special witnesses for Christ have been called and ordained in our Church under authority from God as they were at the time of Christ's ministry.

September 15. Objective: To teach that to preach the Gospel of Christ and to understand and receive it, one must have the Holy Ghost.

September 22. Objective: To teach that in order to enjoy to the fullest extent the promised blessings of the Lord, we must obey all of the laws of the Gospel.

September 29. Review. See answers to questions given in the *Instructor*.

CHURCH HISTORY—LESSON OBJECTIVES

September 1. Objective: To show that the Church favours education. Application: Boys and girls should learn to appreciate their opportunities for good education. Teachers, see the facts about the auxiliary organizations given in the *Instructor*.

September 8. Objective: To instruct the boys and girls on the privileges of the temples.

September 15. Objective: To learn of saints' respect for law and order.

September 22. Objective: To make the pupils see the desirability of missions.

September 29. Review. See Teachers' Answer Key in the *Instructor*.

PRIMARY—LESSON OBJECTIVES

September 1. Review. Teachers, follow the "Continue the Story" method of review suggested in the *Instructor*.

September 8. Objective: The Lord is powerful in helping those who trust in Him.

September 15. Objective: Strict obedience to God's instructions brings good results.

September 22. Objective: "Thou Shalt Not Steal." See the suggested problems in the *Instructor*.

September 29. Review. Try the "Guessing Review" suggested in the *Instructor*.

KINDERGARTEN—LESSON OBJECTIVES

September 1. Children's Period. When Jesus was here on the earth He taught us many ways to serve each other. How may each one of us be a servant of God? Review the gem of last month.

September 29. Note: Inasmuch as there are five Sundays in this month we will teach Lesson 45 on this Sunday instead of on the second Sunday in October. Objective: "Blessed are the pure in heart; for they shall see God."

SUPERINTENDENTS! These three things should have your attention at this time. In their order, these are: 1. *Enlistment Visits* which should be going on throughout the period of August 21 to September 20. 2. *Dime Fund Collection* for September 15. 3. Prepare for the *Attendance Campaign* early this month and bring all the forces to bear to secure a large percentage of the population of your branch present on September 22. Start things with energy!—BRITISH MISSION SUNDAY SCHOOL BOARD.

MILESTONES IN THE MUTUAL

(Concluded from page 518)

the ideals mentioned in the latter part of the Thirteenth Article of Faith: ". . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." The motto of the Young Men's M. I. A. until 1925 and now the expression for both groups—"The Glory of God is Intelligence"—provides the ideal for the members of these organizations.

Although Junius F. Wells was commissioned by President Young to effect the organization of the Young Men's Mutual, Wilford Woodruff, whose name is linked with the conversion of thousands of Britons almost a century ago, was the first general superintendent of the Young Men's board. He served in this office during 18 years (1880-1898) of the Association's beginning. President Heber J. Grant served as general secretary under Wilford Woodruff and as a counsellor to succeeding superintendents.

It was also in 1880 that Elmina S. Taylor was appointed the first president of the general board of the Young Women's organization, continuing to serve in this capacity until her death in 1904.

Just as the Church in general has grown in Britain so has the M. I. A. As early as 1900 the *Millennial Star* recorded activities of various Mutual organizations throughout the Mission. In addition to the fact that the first annual M. I. A. conference held in Salt Lake City in 1895 marked a milestone in M. I. A. work in this country as well as in America, and that the annual conference there continues to provide the guidance and direction for the entire Mutual organization the world over, an important foundation stone for the future growth of the M. I. A. in Great Britain was laid with the holding of the first British mission M. I. A. conference last June.

ANOTHER milestone in British mission M. I. A. history has been reached with the announcement of the new Young Men's superintendency, which includes Dr. Ray M. Russell as president and Brothers John Bleakley and Lewis H. Tarr as assistants. Just as the supervision of the branches and districts of the Mission by local saints shows the healthy condition of the Church organization, so also does the fact that, with one exception, the members of both the Young Men's superintendency and the Young Women's presidency are local saints show the encouraging condition of this auxiliary. (The Y. W. M. I. A. presidency is composed of Sisters Catherine L. M. Horner, president; Madeline E. R. Hill, first counsellor; Elise Mace, second counsellor, and Florence Bickerstaff, secretary.)

The capabilities of Dr. Russell and his assistants have been demonstrated by their contributions to past M. I. A. work. For the past two years Dr. Russell has served as first assistant, Brother Tarr as second assistant and Brother Bleakley as secretary to Superintendent G. Homer Durham in the Mission Y. M. M. I. A. Dr. Russell's work in connection with music and Adult department supervision, Brother Bleakley's supervision of the M Men department and the Mission track and field meet, and Brother Tarr's work in the M. I. A. Boy Scout programme mark them as capable of building a greater and more worthwhile M. I. A. in Britain.

AN EXPERIENCE WITH EVIL POWERS

(Concluded from page 517)

He referred to the three keys for distinguishing spirits as revealed through Joseph Smith and contained in Section 128 of the Doctrine and Covenants.

Remembering something I had been told, I informed him that, "If there is an evil spirit here, it has heard what you said."

No sooner were the words out of my mouth than the warm feeling was gone and the room grew damp and cold. Then suddenly, to our bewilderment, a paralyzing influence rose from the floor. It slowly crept up our bodies and enveloped us. We were completely overcome. We were unable to move. Summoning all the faith I had, I called to the Lord in silent prayer for escape from the powers that bound us. My prayer was answered, and, with one breath, two voices broke the silence with, "Let's get out of here." Our only stop was to slam the door at the bottom of the stairs.

RETURNING to my lodge, we decided to make a record of our experience while it was yet vivid in our minds. As I touched the typewriter, the same peculiar feeling overpowered my hands and my fingers refused to manipulate the keys. My attention was called to the other side of the room. Brother Cunningham was laughing with a weird, hysterical voice. Unable to resist, I was soon under the same influence that troubled him. We were both jumping about the room, shouting and singing, laughing and crying, conscious of our actions, yet unable to control them. I cast out the evil spirit by the power of the Priesthood but I could not make it leave the room. Eventually we knelt in prayer together and asked for deliverance.

As long as we were on our knees, peace attended us, but as often and as quickly as we arose we were in the powers of Satan. Dozens of evil spirits thronged the room and our spiritual eyes were opened that we might see them. They resembled everything from a baby's head to the face of an old man. One, I remember in particular, had an enormous face with foaming mouth and gnashing teeth. They were so hideous that for weeks afterwards I could shut my eyes and fancy that I saw them. We had asked for a certain knowledge, and the actuality of the manifestation stamped upon our minds, in no uncertain terms, the answer.

After two or three hours struggling with the evil powers, we decided to call Elder Hoopes and have him unite his faith with ours. When he came down, disturbed from his sleep, he thought us mad and left the room to return to bed. When he was gone the air was cleared of the influence that had made it so oppressive.

In a moment's time he was back, stiffened with fright. He said that as he tried to climb the stairs something forced him back and he could not reach the bedroom. With his entrance came the stifling atmosphere. The three of us united our faith and the record of the experience was completed. Our minds were at ease and after a time the house became more calm.

The next morning, in the company of Branch President Charles M. Ellwood and Elder Thomas R. Mann, we visited the hall and were unable to detect the presence of any evil power.

With the united faith and prayers of the saints and elders, the branch became spiritually vigorous. Some of the best meetings I have attended have been held in that hall since then. It is now cleared of any influence but the Spirit of the Lord. To the three of us the experience of that night will live long in memory. We know beyond any shadow of doubt the powers of Satan and his evil hosts.

NEWS OF THE CHURCH IN THE WORLD

Guest of Mr. Gerald Cock, former B. B. C. Director of Outside Broadcasts and newly appointed Director of Television of the British Broadcasting corporation, was Elder Fred R. Glade, circulation manager of the *Millennial Star*, Wednesday, August 7. Mr. Cock, who laboured as a miner at Bingham, Utah, when a youth, showed Elder Glade through the broadcasting headquarters of the B. B. C. and then lunched with him. Mr. Cock was high in his praise of the faith and valour of the Mormon Pioneers and paid tribute to the leadership of President Heber J. Grant. He described Salt Lake City as one of the most beautiful cities in the world.

Utah Day was an attraction at the California Pacific International exposition in San Diego, July 24. The event included a "Utah" programme at the house of hospitality at the exposition. Thousands of people attended the concerts given daily for one week by the Tabernacle choir in the Ford music bowl.

Mormon doctrines will be taught as a regular course in University of

Southern California, a Methodist university and one of the largest colleges in America, beginning with the autumn term in September. The classes will be taught by a Latter-day Saint professor appointed by Church officials, and regular university academic credit will be granted for work done in the course. Located in Los Angeles, the University of Southern California is attended by approximately 10,000 students.

South African mission's 13 travelling elders sold more than 100 copies of the Book of Mormon during the month of June, figures show. Missionaries in that field have each distributed an average of 10 copies of the book per month for some time, records indicate. Reports of progress in that mission are brought to Great Britain by Brother John T. M. Wilson, local missionary in South Africa and former president of Transvaal district. Visiting for six weeks in Kilmarnock, Ayrshire, Scotland, his native land, he is renewing old acquaintances and tracing genealogy.

OF CURRENT INTEREST

Boy Scouts—Lord Baden Powell of Gilwell, founder of the Boy Scouts and Chief Scout of the world, and Lady Powell have returned to London after an extended tour of North America. They attended the meeting of the Boy Scouts of America officials in New York City. Seated at the table with Lord and Lady Powell at a banquet in their honour at the Waldorf Astoria ball room were 11 citizens of Utah. Among them were Elder George Albert Smith of the Council of Twelve, a member of the national council, and Elder

G. Homer Durham, former British mission Y. M. M. I. A. president.

Tribute—A special programme dedicated to Samuel P. Cowley, heroic United States department of justice agent who gave his life last November 27 in a gun battle which led to the capture of George (Baby Face) Nelson, notorious criminal, was given recently over the National Broadcasting system network from New York City. Agent Cowley was a Sunday School teacher in the Latter-day Saint chapel at Washington, D. C.

FROM THE MISSION FIELD

Doings in the Districts: Leeds—Increased interest is shown in the weekly softball activities fostered by M Men of Bradford branch in Bowling park, Bradford, where many youths are joining in the new pastime. Some of the travelling elders are winning many new friends by playing for the Bradford Northern baseball team.

Batley branch Y.M.M.I.A. recently sponsored a Fathers' and Sons' outing which included a visit to the Blue Hills at Birkenshaw, where they enjoyed a campfire supper and an outdoor programme. President Thomas Moss of the Y.M.M.I.A. was in charge.

Irish — Approximately 100 people, most of them non-members, attended the dedicatory services of the new Belfast branch hall at 122 Upper North Street, Belfast, Sunday, July 28. District President Benjamin R. Birchall delivered the principal address in the evening and then offered the dedicatory prayer. Conducted by Branch President Joseph Darling, the evening services also included talks by Brothers Joseph Ditty and Christian F. Steele, counsellors in the district presidency, and vocal duets by Supervising Elder Keith M. McFarlane and Sister Mabel McCoughrin. Brother George W. Taggart was ordained to the office of a deacon at the meeting. In the afternoon a testimony meeting for

the Priesthood was held, the response being unanimous.

Nottingham — Gleaner girls of Eastwood branch sponsored a social Tuesday, July 30, under the direction of Sisters Ada Hill and Betty Wild. On this occasion the saints celebrated the fortieth birthday anniversary of Branch President Joseph Allen.

Eastwood branch Relief Society members were hostesses at a "potato pie" social in the branch

hall, Tuesday, July 16. Sisters Ivy Fletcher, Harriet Parker and Ethel Buxton were in charge.

Newcastle — At services conducted in Sunderland branch hall Wednesday, July 24, under the direction of District President Frederick William Oates, the following became members of the Church: Brother Harry Ivor Battle of Middlesbrough branch, baptized by Elder Clair M. Aldrich and confirmed by Presi-

In the News

APPEARING in a recent issue of the *Sunday Express*, which has a circulation of 2,000,000 subscribers, was a photograph of two Latter-day Saint missionaries, Elders Stanford Smith and A. Fogg Harris, wearing baseball uniforms.

In the "cut-line" under the picture was published this statement: "Elder Stan Smith of Cumorah baseball team, Capetown, is in London on his way to America. He is a crack baseball player of South Africa."

This is one of the many favourable articles that have appeared recently in Britain's newspapers on Latter-day Saints' activities in baseball, which has become a popular summer pastime in England, particularly in the northlands.

dent Oates; Sister Doreen Burns of Middlesbrough branch, baptized by Elder Aldrich and confirmed by President William Anderson of Gateshead branch; Sister Katherine Elizabeth Jackson of Gateshead branch, baptized by Elder Aldrich and confirmed by Brother George Wappitt of the district presidency; Sister Nora Elizabeth Edwards of Shildon branch, baptized by Elder Fred R. Glade and confirmed by Elder J. A. Marcroft, and Sister

Hilda France of Sunderland branch, baptized by Elder Glade and confirmed by President Alex Morris Hexham branch.

London—A track and field meet in Regent's park, an M. I. A. banquet and a Variety concert, featuring the play "Freedom and Bondage," provided a happy afternoon and evening for approximately one hundred saints of London district and their friends, Saturday, August 10. The occasion was London district M. I. A. Day. Southwest London branch M Men won most of the points in the men's track and field events, and North London branch Gleaners and Bee-Hives won the girls' events. North London branch Boy Scouts demonstrated how they won the District Scout competition recently, with a flag pole erecting exhibition. Visiting authorities at the "tea" and concert were President and Sister Joseph F. Merrill and President and Sister Joseph J. Cannon. The day's activities were planned and directed by members of the district presidency, Brothers A. K. Anastasion, William C. McCormick and A. J. Willmott, and Sister Alice L. Watts, district Young Women's supervisor. Besides the play, the concert presented vocal numbers by Sister May Prince and Sister Marie Anastasion, numbers by the Southwest London branch mixed chorus, readings by Sister Marjorie A. A. McCormick, piano numbers by Sister Florence Bickerstaff, and numbers by the missionaries' quar-

ter. Responding with toasts at the M. I. A. banquet were Brother William A. Smith of Luton branch, Sister Mildred Poole of North London branch, Sister Irene Bargh of Southwest London branch and Elder Horace L. Hulme.

Personals — Margaret Daphne was the name given the infant daughter of Brother and Sister Charles Runacres of Lowestoft branch, in a blessing pronounced in the branch hall by Elder Gordon D. Priestley. The child was born July 16.

President William Gregson of Manchester district officiated at the marriage of Brother John Craig of Manchester and Sister Winnie V. Beck Stanley of Chorlton-on-Medlock, Saturday, August 3, in Manchester branch chapel. Bridesmaids included Misses Alice and Harriet Beck Stanley (sisters of the bride), Misses Kathleen and Lilian Craig (sisters of the bridegroom) and Misses Ida Robertson and Alice Selby. Miss Olive Beck Stanley was flower girl. The bride was given away by her father, Brother R. G. Beck Stanley. Leading newspapers throughout England published fair and favourable reports on the marriage, pointing out that it was the first complete Mormon wedding in England. Millions of readers read: "In accordance with Mormon teachings, no stimulants, either tea, coffee, or alcoholic drinks were served at the reception."

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